Zions Herald

THE INDEPENDENT METHODIST WEEKLY

JANUARY 26 1944

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Roman Catholic-Protestant Statement

On Race Relations

THE great law of Christian life is Christ's law of love of God and love of our neighbor. The New Year summons us again to what should be our sacred duty, the fulfilment of that divine law. Like God's great mercy, Christian love is boundless; it extends to all our fellow men. It does not ask their nationality, race, or social position.

Inspired by this magnanimous concept, the Constitution of our beloved country protects the personal dignity and the equality before the law of every citizen. Hence racial antagonism or lack of mutual respect of man for man offends both the precepts of the Almighty and the traditions of our beloved nation. Petty bigotry, of whatever kind, contradicts the teachings of Christ and the guarantees of the Constitution.

It is the prayer of all men of good will that discord and intolerance, so alien both to the gospel of Christ and to the democratic spirit of our country, may never gain a foothold in this land. By fidelity to its own heritage of broad understanding and harmony, our country, while fully respecting the worthy traditions of other nations, shall continue to be a blessed example to all the peoples of the earth.

WILLIAM CARDINAL O'CONNELL
Archbishop of Boston

BISHOP G. BROMLEY OXNAM
For the Massachusetts
Council of Churches

JAN 27 1944

FOUNDED 1823

Dr. Peale at Social Union

Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church of New York City, spoke to a capacity audience at the meeting of the Boston Methodist Social Union on Monday evening of last week, January 17. The meeting was also marked by the presentation of a gift and tributes to Miss Sadie A. Hagen on the occasion of her retirement as assistant superintendent at the New England Deaconess Hospital.

The invocation of the evening was offered by Dr. Fred Winslow Adams, pastor of Copley Methodist Church, the host church. After the dinner, the gathering was entertained by a group of violin solos brilliantly played by Mildred Taylor Shaw, accompanied by Frances Adelman. In the business session which followed, Thomas Fox, chairman of the membership committee, presented the name of Mrs. Arthur Procter of Natick. She was elected to membership in the Social Union. The president of the Social Union, Herman T. Gammons, announced the decision of the directors to dispense with the April meeting this year in view of the extra meeting held in December. The recent death of Melburn W. Colpitts in Florida was announced, and it was voted to extend the sympathy of the union to his family.

Following the business session, Mr. Gammons presented the guests at the head table, and he called upon Rev. William R. Leslie, pastor of St. Mark's Church, Brookline, to introduce Miss Hagen. Dr. Leslie's introduction was in reality a presentation to Miss Hagen of a gift of money, together with a group of letters of esteem which had been written by the many ministers and laymen who participated in making up the gift. The great personal touch and sympathy of Miss Hagen in dealing with surgeons, nurses, and patients over a period of forty-two years was emphasized by Dr. Leslie. Miss Hagen responded with thanks, speaking with deep feeling of the friendships she had made in her work. Much laughter greeted her statement that she knew many of those present "both inside and out."

Mr. Gammons then introduced Howard W. Selby, who presented the speaker, Dr. Peale. Mr. Selby spoke of the drawing power of Dr. Peale, who every Sunday could fill his large church to its capacity of 1400, even though it was situated at the crossroads of America, on Fifth Avenue. Much of the speaker's effectiveness, Mr. Selby claimed, must derive from his having a Methodist minister as a father and having been educated in Methodist schools (Ohio Wesleyan University and Boston University School of Theology). Mr. Selby praised Dr. Peale not only as the author of the book "The Art of Living" but as one who "displays the art of living in his everyday life."

Taking as his subject "The Way of Spiritual Power," Dr. Peale spoke in part as follows:

"Contemporary American life affords a tremendous opportunity for the advancement of a Christian faith. There is no doubt about the fact that an eager interest that almost assumes the form of wistfulness prevails today. If the church does not have the wit and wisdom or the technical and spiritual skill to take advantage of this interest, it will miss an opportunity that may not return in our generation.

"It will not be sufficient to devise new mechanisms of organization. The mere consolidation of religious bodies will not be enough. The thing that is principally required is to show how the individual can make use of his Christian faith in connection with the problems of his own life. This having been done, it then becomes our opportunity and responsibility to present a formula for the practical and sensible application of Christianity to our social and international problems. It must not be construed that the second thing mentioned awaits the first, but I personally believe that the first is primary and should underlie the second. However, one is as important in its results as the other.

"In my opinion, one important way to meet the present-day situation is to present Christianity in specific formula. We must give explicit directions for its use. Such sects as Christian Science and Unity depend for their wide-spread popularity principally upon the fact that each follower is given a simple, easily understood technique. We in the old-line churches have been prone to generalize, stating the broad principles of Christianity, the truth of which the average mind recognizes; but we have not, at the same time, given a man the practical tools with which to work in specific situations. For example, we tell people to have faith and we make positive claims in behalf of faith. We also urge people to pray and work out sound philosophies of prayer. Our failure is that we do not tell them exactly and specifically how to have faith and how to pray.

"We make the mistake of assuming too much knowledge on the part of the average person. Unfortunately, the masses of the people are not profound scholars, and we little realize the extent of religious illiteracy among people who are otherwise cultivated and highly educated. Jesus Christ understood the technique far better than most of us who are His professed followers understand it, in that He said that, in order to enter into the kingdom of God, a man must become as a little child. I assume that to mean that one must be teachable, recognizing one's own lack of knowledge and being willing to be guided by simple rules laid down by those who have progressed farther in the spiritual life. The layman has the right to look upon the minister as one who has progressed in the spiritual life, and the minister should be able to present to the layman practical rules which he may follow in connection with prayer and faith and in his relationships with other men and with society in general. These rules, of course, should not be laid down dogmatically as emanating from a higher source of authority. The approach, I believe, should be rather on the laboratory basis, that we have experimented and found these rules to be always workable under given conditions.

"It is certainly not inappropriate to look upon religion as a science. The emphasis heretofore has been upon religion as a theology or a philosophy or even as a social science. The time has now arrived, it would seem, to emphasize the fact that it is a spiritual science which follows certain rules and procedures as does any other form of science. People should know that Christianity is the science for the discovery and use of a power that lies at the heart of the universe. Electricity is a power, and man has discovered the formula by which it may be apprehended and harnessed to the use of mankind. Spiritual forces also may be u by individuals and social units, but, vast these spiritual forces are, they cannot made applicable to people's problems a situations until they are drawn down forms that may be utilized in everyday perience. It would not be unwise to co mission men who have the gift for simple and practical statement of the sp itual science to compose specific techniq for the instruction not only of our chu people but of the great mass of men outs the church who do not know the way spiritual power."

The benediction was pronounced by N. S. Hopkins, missionary from China. request, Dr. Hopkins dismissed the gro with a benediction in Chinese.

MR. EDITOR!

Readers Write

★

Bouquets and Brickbats

Signs multiply that the plain people the Christian church are troubled. I re in particular to the cloudy and ambigu counsel offered by so much of their lead ship on the subject of war. The perple is sometimes met by a forthright respo witness the letter of William H. Hargr in Zions Herald of January 5, in which admirably rebukes the "pacific, non-resist attitude of the church . . . toward the pow ful, aggressive forces of evil in the wor And in the same issue Edith A. Sn ("Who Will Answer?") reveals a dist of the doctrine that crusades are taboo the people of God. I applaud both th correspondents.

But I do not applaud the sort of th written by W. Wofford T. Duncan, un the heading "The Bishops' Crusade," Zions Herald of December 29. It is kind of utterance which leads many of more and more to feel that our pac friends cerebrate without thinking. Th was a time recently when a sort of tr was agreed upon. Since we actually *are* war, the question whether we *ought* to was to be adjourned for a while. But so will not be satisfied unless they can e in again with the old arguments, even f ing it necessary to smear the fine con of a bishops' crusade. Soon we shall hearing again from callow pulpiteers long it would take the army of the d four abreast, to march by a review stand, and we shall see the triumphant with which the astounding conclusion drawn—as if the rest of us did not k that war is terrible.

I will not point out the numerous sequiturs and unhistorical arguments in Duncan's article. But when he says that Protestantism representatively declared Oxford a few years ago that war is 'a ance of the righteousness of God,'" I r reply that in that case the time has c for many of us to consider withdraw from Protestantism. We do not stand victed of defying the righteousness of G

(Continued on page 61)

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THE INDEPENDENT METHODIST WEEKLY

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Protestant Missions and Good Neighbor Policy

GEORGE P. HOWARD

Are Protestant missions an obstacle to the Good Neighor Policy? This was the question I asked of leaders of nought in a recent trip through Chile, Argentina, Uruuay, Brazil, Peru, Bolivia, Colombia, and Mexico. In undreds of interviews I was able to discover that the est thought in Latin America ridicules any such idea. r. Casal Castel, a prominent Argentine educator and the ading Roman Catholic writer of that country, says in a ritten statement which he gave me: "I consider that e presence of Protestant missionaries and teachers who ave come from the United States to my country, is the ost effective expression of Good Neighborliness. It is e spiritual expression of American solidarity. When merica shall have done away with all 'spiritual tariff alls,' on that day the dream that we have had for the ew world will have been fulfilled." He further adds at, when we deprive others of their liberty, sooner or ter we lose our own.

Dr. Ossorio y Gallardo, former ambassador from the panish Republic to Argentina, said to me: "As a Cathic, I do not see that you as a Protestant have anything do in South America. But as a liberal and as a man democratic spirit, I shall fight to defend your right to each your gospel anywhere and everywhere." He said at only a small majority in Spain, and the same was ue in most South American countries, were intelligent, ncere followers of the teachings of the Catholic Church. All fascists in Argentina," he said, "are Catholic, and e fact that they fight freedom and democracy proves early that they are the defenders of privilege rather an the followers of a faith."

Dr. Manuel Carlos Ferraz, president of the Supreme ourt of the State of Sao Paulo, Brazil, said: "Protestantm has been a stimulus to Catholicism in my country. has aroused that church from its sleep of centuries. hen Catholicism was the State religion of Brazil and had no competition, that church fell into a state of ecadence."

Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi network in Uruguay, said to me: "Protestant missionaries and teachers represent the spiritual America which Uruguayans love. . . . The spirit of Catholic intolerance which is being reflected in the foreign policy of the United States at present, is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today, and it would appear that it is gaining strength in the United States."

Dr. Ghioldi, writer, educator, and editor of an important Buenos Aires daily, and a recent delegate from the Argentine Government to the United States to study educational problems, wrote to me as follows:

"The work accomplished by British and American missionaries has never created difficulties or stirred up trouble. Its very variety—preaching, service in the interest of human welfare, a high type of recreational activity, and sense of human solidarity—all are looked upon with great sympathy by those of us who see in religion a force that tends to draw men together. As an educator, I cannot forget the valuable contribution which a Protestant educator made to the development of education in my country by introducing the Lancasterian method of teaching. The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?

"It were well for those who are overzealous in emphasizing the differences between Protestantism and Catholicism to remember that there is a common root which binds these two together. I refer to the Bible. In the presence of that book, jealousies and attitudes of intolerance ought to fade away.

"I will say further: Many South Americans are alarmed

at the policy of the United States which tends to reenforce the political power of the Catholic Church in South America, especially in those countries in which that church supports autocratic governments. The final result is the strengthening of dictatorship on our continent.

"There is no hostility on my part toward Roman Catholics, but it must be remembered that in Latin America a priesthood predominates which has been trained in the tradition of Spain and Italy, which is very different from the Catholic tradition in other countries."

Ex-President Alessandri of Chile said to me in a personal letter: "I have no hesitation at all in declaring that, as a result of a continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. Its schools, its philanthropic and social service activities, its propaganda, and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and peace to all men."

Manuel Seoane, editor of Chile's most popular magazine, after a recent visit to the United States wrote a book with his impressions. He there remarks that he had noticed that the influence of the United States Government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries. "We resent," he said to me in a signed statement, "that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should not enter our countries." Dr. Seoane is a Catholic with a sister who teaches in a nuns' school in this country.

Perhaps the attitude of the vast majority of Latin Americans could not be summed up better than by the statement of Dr. Luis Alberto Sanchez, a distinguished Peruvian publicist, who is at present lecturing at the University of Michigan, and who recently said:

"Fundamentally a believing people, though temporarily skeptical and consequently filled with uncertainty, Latin Americans need to find their way by looking up, by taking their bearings and examining different routes. My own experience has taught me that this slow and painful method, this wading through layers of patient routine, is the best way of getting at the essence of things. Let people from everywhere come to our countries; let them come each with his truth, his culture, his language, his religion. Here with us, they will be converted to what is ours in the measure to which what is ours is purified and amplified in contact with what is theirs. Our great weakness, I repeat, is that of living colonially and of being treated as colonials. We do not need liberators whose first word to us would be one learned in some foreign office, however generous or righteous that word might be. Let religious faith come to us without the trappings of monopoly and without the lubrication of imperial privilege. Faith is not created or strengthened by external methods. It is an intimate process, an unsettling process, an eminently personal process. It is generated as the result of an irresistible necessity, and it develops best in open spaces, in contact with other lives, other ideas, and, above all, in contact with nature which though close to man is still so foreign to man.

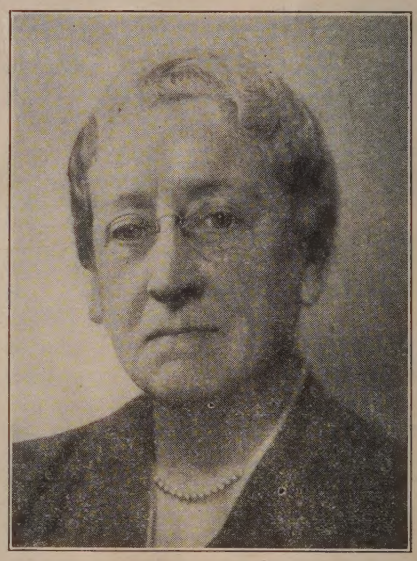
"Let no government office, therefore, pretend to take us under its tutelage even in matters religious. Let them leave us free to determine at least our metaphysical destiny, since they have deprived us of the privilege of doing this in a physical sense. And may they believe us when we say that there are areas in individual and collective life where the worst prescription—is a prescription! And the problem we have been considering is a case in point."

The Church Has a Hospital

An Appreciation of Sadie A. Hagen

Emory Stevens Bucke

The portly Bishop Daniel A. Goodsell sat in the very best chair in the living-room at the Deaconess Home at 691 Massachusetts Avenue, Boston, and spoke to the young ladies who had recently been consecrated as deaconesses of the Methodist Episcopal Church. "All that the Methodist Church has to offer you is hard work," said the bishop. The allowance was eight dollars a month, and there was no pension fund in sight! The first challenge to these young ladies who had just graduated from the New England Deaconess Bible Training School was to raise the money to open a new fifty-bed unit; they were to go to Maine, New Hampshire, Vermont, Rhode Island and Massachusetts to "tell of the work" and get that money. Sadie Hagen was in that little group—she was there because she had caught a great inspiration from Josephine S. Fisk, the superintendent of deaconess work in New England.



Bachrach

Sadie A. Hagen

Miss Hagen was born in Belfast, in the north of Ireland. When she was ten years old she was brought to this country because her father's linen business, "Hagen and Pratt," opened up a New York office. Two years after the family arrived, Mr. Hagen died, and Sadie, her brother and sister, and her mother came to live in Newton Upper Falls. After completing her public schooling, Sadie "caught her idea" from Miss Fisk and entered the Deaconess Training School. Graduating from that institution in 1904, Sadie Hagen launched forth on a career that was destined to "get the church a hospital." She and her roommate, living within the confines of their eight dollars a month, would buy cooperatively. For example, a cake of soap cost eight cents, so that meant four cents for each of the partnership to invest. "But we didn't mind," said Miss Hagen, "because the church was going to have a hospital!"

Tears came to Miss Hagen's eyes when she told me about the little Vermont family that gave fifty cents for "the work." She had gone out to tell the Methodists about the need for a church hospital, and after her address one little lady came forward and said that she

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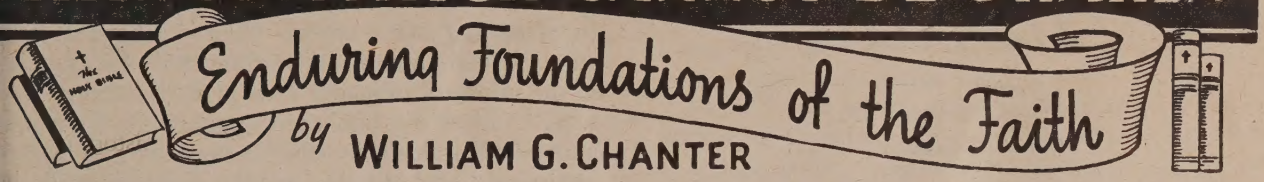
THINGS WHICH CANNOT BE SHAKEN



eading the Bible

V. THE BOOK OF JOSHUA: YESTERDAY AND TOMORROW.

ow it came to pass after the death of Moses . . . .—Joshua 1:1.

What a picture of national crisis these words flash be-re us! Moses was dead! That strangely radiant face, e face of one to whom "God spake face to face as a man eaketh unto his friend," would be seen no more by the ople who all their lives long had looked to it for in-iration. That voice of steady confidence and assured mmand would be heard no more by those who had ever known any other leader. The days of the emanci-itor, the lawgiver, the creative prophetic genius were er. And what lay ahead? Yesterday was gone, and loses had gone with it. What of tomorrow? For to-orrow was to be a critical day in the history of Israel. he nation had lost its leader just as it faced the great sk for which he had been all his life preparing it.

When Lincoln was dead, a similar crisis was faced by e American Republic. The war was over, but the task reuniting the nation in true peace and real concord mained. We know how sad was the failure of the sser men who followed our great emancipator. The evil sults of their short-sightedness remain to plague us in e present hour. To any nation facing a great unfinished sk, the loss of tried leadership brings a moment that is g with danger.

not affrighted, neither be thou afraid . . . .—Joshua 1:9.

One danger comes from the tendency to fear. Moses as dead, the strong man had gone. How could his suc-ssors hope to carry on the policies which his genius had evised and his wisdom had put into effect? Surely the sser men who followed him must be content with less fty principles of action. They must be guided by the ictates of practical common sense; for they were facing nditions of extreme danger, and they could not afford take undue risks. The Red Sea had divided before loses, but they could not count on passing the Jordan any such way as that. The age of miracles was over, ith must give way to sight. Moses was dead; the way which he had led, the way of the glorious yesterday, ad come to a full stop. The road of tomorrow was a uite different thing.

So the little men argued. They always argue that way hen once the era of great leadership is over and they re left to their own petty selves and to the power of their lfish fears. So they argued when Lincoln's funeral was ver. So they argued at Versailles. The story is told of ow Clemenceau, in a moment of impatience, said of Vilson, "He talks like Jesus Christ." The idealism of esterday may have done very well as a war cry, but it too risky a basis on which to build the world of tomor-ow—so say the practical men as, with airs of the most rofound wisdom, they build their foundations on o arefully selected sand pile.

Go over this Jordan . . . .—Joshua 1:2.

There is another type of littleness which takes the passing of the great leader as a signal for the worship of the institutions that he created. They make of them a strait-jacket into which they try to force the new age. They never can understand why anybody should call for change. Moses is dead, with him all creative wisdom has gone. But that makes little difference, for there is no need of it any longer. All that is needed for tomorrow is the careful maintenance of the institutions of the great yesterday. One of the most common and saddest things in history is the way in which the work of liberating revolutions has become the bulwark of privilege and the barrier to all advance. You may be sure that the last thing some of the Israelites who glorified Moses would have voted for was a crossing of the Jordan. That meant radical changes in the nation's way of life, and they did not relish the idea of adapting old and tried—and Mosaic—customs to new conditions. With all their loud professions of faith in the ideals of Moses, they really doubted whether they would work under new conditions. Like the false practicality of the pseudo-realists, this counterfeit conservatism is born of fear.

Therefore, arise . . . .—Joshua 1:2.

Fortunately for Israel, these counsels did not prevail. True realism is never guilty of contrasting the ideal with the real, because it knows that nothing is more real than a great ideal. It does not put the ideal in opposition to the practical, either, because it knows that nothing is more practical than an intelligent obedience to the ideal. True conservatism knows that the thing to be conserved at all costs is not the forms of the past but the living spirit of which those forms were the expression. The passing of a great leader should mean neither the retreat from his ideals nor the freezing of those ideals into a static pattern. Moses was dead—therefore, arise.

As I was with Moses, so I will be with thee . . . .—Joshua 1:5.

Joshua looked at yesterday and at tomorrow as set in the framework of eternity. Moses had endured as seeing Him who is invisible and eternal. Time brings changes to all men, it had brought old age and death to Moses, it was bringing new tasks to Israel. But time brings no changes to the high and lofty One that inhabiteth eternity. The same yesterday and today and forever, the God whom Moses had served would always honor courage and faith, would ever lead in the widening ways of an ever richer life.

"The best of all is, God is with us," said the dying Wesley. He was not looking backward or inward or forward. He was looking upward to the Eternal God. Like Joshua and Wesley and all the great soldiers of the Lord God, let us remember that, as God was, so He will be and so He is. With Him as our leader, we will arise and go on to carry the war into the enemy's territory, go on to make the joyous discovery that He who divided the Red Sea can hold back the current of the Jordan.

Zions Herald

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L. O. HARTMAN, Editor and Manager

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The Fascination of the Pastorate

Nearly thirty years ago the well-known English clergyman, Charles Silvester Horne, delivered the Lyman Beecher Lectures at Yale on the theme "The Romance of Preaching." These messages measured up to their title and kindled enthusiasms that have not yet been extinguished. Now after three decades we possess a fitting American counterpart to that volume in Dr. Raymond Calkins's recently published "The Romance of the Ministry."* The author himself needs no introduction to American Protestantism, having served three notable New England churches and being the author of several widely read volumes including "The Eloquence of Christian Experience."

In "The Romance of the Ministry," Dr. Calkins stresses the pastor's relationship to the individual, to people of all ages and varieties of mind. He finds in the unfailing mystery and richness of personality an increasing allurement for an ongoing life of service. Without this regard for people, even to the details of their feelings and foibles, no sustained pastoral ministry, so he feels, can be long continued. He assures us in his introduction that he has prepared no "formal treatise on the pastoral office." Yet his pages could well be made required reading for many a class in this subject, and doubtless will be so employed.

Numerous are the topics of absorbing interest with which this book deals: the place of the Christian ministry in modern life; the physical, mental, and spiritual requirements involved; the budgeting of time; the attitudes of the preacher toward his message and toward his hearers; the minister's work with children; the pastor as evangelist and counselor; the art of public worship; house-to-house visitation; the care of the sick; the priestly duties—baptisms, marriages, funerals; and many others. Here is a book at once scholarly and human, a rewarding study for any man in the ministry no matter how inexperienced or how wise. And as the publishers suggest, these chapters may be of incalculable value in suggesting to laymen how varied and exacting are the demands made on the parish leader. Best of all, "The Romance of the Ministry" is the reflection of a devoted, intelligent, and persuasive pastoral life, whose service has borne gracious fruit in many places.

* *The Romance of the Ministry.* By Raymond Calkins. The Pilgrim Press: Boston and Chicago. Price, $2.

Unique Cover Statement

Unprecedented, we believe, in the history of the Christian church in this country was the issuance for release to the press on Tuesday of a joint statement on the race question signed by William Cardinal O'Connell of the Roman Catholic Church, Archbishop of Boston, and Bishop G. Bromley Oxnam of The Methodist Church as the representative of the Massachusetts Council of Churches. The statement appears in full on the front cover of this issue of the HERALD.

The action taken by these two Boston leaders represents a real step in advance in cooperation between Protestantism and Roman Catholicism. There is added significance in the fact that the statement deals with the application of Christian principles to the number-one problem which the world must face not only in the immediate present but also in the postwar period. In the calm and constructive message of these eminent ecclesiastics, there is nevertheless, by implication, a stern rebuke for the demagogues and fanatics who would stir up prejudice and race hatred at a time when the call to Christian love and brotherhood has become imperative if civilization is to continue to exist and flourish in the world.

How One Church Is Doing It

A letter received by Bishop G. Bromley Oxnam from Rev. Oliver W. Bell, minister of the Methodist Church at New London, Conn., shows how one church is cooperating in the Crusade for a New World Order. Eleven people from that church who attended the Crusade meeting in Worcester on Tuesday, January 11, presented to the official board on Monday evening, January 17, the following program which was adopted:

1. Radio addresses beginning this Thursday at 9.15 a.m. and continuing for 13 weeks.
2. Started the laymen and laywomen speaking in the church Sunday morning at last Sunday's services and will continue this until Easter.
3. Pastor to work something of the Crusade into every sermon.
4. Begin the study of Bishop McConnell's book on next Wednesday and continue until Easter.
5. Will observe Visitation Week by calling in all the homes.

(Continued on page 57)

rgent

HR 7, the bill to wipe out the system of requiring e payment of a poll tax for the right of voting, has ssed the House of Representatives at Washington d is now approaching its critical stage in the Sen- e, where there is danger of its being killed by fili- ster. The Massachusetts Committee to Abolish the ll Tax has prepared a memorial to be sent to the nators from this state—both of whom have prom- d to support the measure—urging them to "take active part in this fight," specifically,

1. To work to end delay and to get this bill called up for debate in January.
2. To lead off early in the debate with a speech on the floor.
3. To vote for cloture, and *to continue without compromise to vote for cloture,* until it is obtained, and to refuse to be a party to any shelving of the bill.
4. To see that by no vote or maneuver does the bill lose the floor: this means, being present to vote against all motions to table, postpone consideration, or to adjourn (rather than to recess), all of which would deliver victory to the filibusterers.

itizens of the state are being asked to sign this me- orial and send it on to their Senators.

Denial of political liberty to American citizens lely because they are poor is a blot on our democ- cy.

GUEST EDITORIALS

y courtesy of Dr. John van Schaick, Jr., editor of *The Christian Leader* (Universalist), Boston

he Methodist Church of Our Village

The Methodist Church in our village came from e labors of a whole generation of circuit riders. ur village had been settled a hundred years and our ounty had been settled a hundred and forty years hen the Methodist Church in our village was organ- zed. That was in 1854, just ninety years ago.

Lutheran and Reformed churches, Dutch and Ger- an, were well established in our part of New York tate when the Methodist circuit riders began to ap- ear and to form classes. The grandfather of the riter was one of the organizers of Methodism in obleskill. The movement does not seem to have een conceived in any spirit of hostility to the staid nd dignified Lutheran and Reformed societies but ut of a longing for something different or perhaps omething more.

The Methodists of our village were not noisy, but ey needed to pray. They found reenforcement in ne another's prayers. There was in their prayers a rge element of thanksgiving to God for all His mer- ies. The writer can remember the class meeting that as conducted by his grandfather and the words that his grandfather used as he addressed each member turn. They were: "Brother John (or Brother Fran- is, as the case might be), tell us what the Lord has one for you." A strong but gentle old man was this eader, whose life gave wings to his words. One ould easily find people, even in that day, who could point out the crudities in various testimonies, but the influence of such classes and such prayer-meetings could be far-reaching and powerful, and often was.

To a person trained in such a Methodist class meeting, religion became a deep-seated experience—something vastly greater than loyalty to a denomination or to a series of articles.

The church in our village sixty years ago was housed in a colonial-type structure, rectangular, with a square belfry over the entrance. It had been "raised" some ten years after it had been built to make a Sunday school room downstairs.

In an era that is hard on churches, this Methodist Church of Cobleskill is not dying or threatening to die. The village is larger and the church is larger than it was sixty years ago. The ministers have stood well in the village and in our part of the state. Most of them have been good preachers, and some have been great preachers. In the congregation there have been a large number of good, average people and some saints.

As we look at the Methodist Church of Cobleskill we feel deeply that churches are worth while and that even the wisest and greatest of men are not wasting their time when they help make churches strong.

And we feel also deep gratitude for a religious influence and training that makes us sure of God, of Christ, of the Holy Spirit, and that enables us to be calm and confident in every attack of cynicism and unbelief.

The church of Wesley has more yet to do. The big question-mark today is not after the word "opportunity" but after the word "ability." Let us too believe "we are able."

The Church Paper

Our fellow editors report hard sledding for their papers. Some have gone out of business, and some are on the way out.

The tragic thing is that when churches let papers go down, often they see the mistake and try to get them back, but it is almost impossible. One could not scatter the good will of a paper like *The New York Times* and then bring it all together again. Our papers knit our churches together. They make isolated members feel that they belong. Often they speak a powerful word at some crucial moment that no one else is fitted to speak. Through the years, church papers develop a personality. It comes, of course, in part from an editor, but it comes more from a constituency—from critics and boosters alike, from officials and privates—and that personality is an asset of priceless worth to an organization and to a cause.

Many far-sighted men and women are today helping our church papers to face the changed conditions and meet the recurring crises. They are not helping the paper only. They are helping put into men's minds the vital ideas for which the paper stands, and they are helping put into human hearts the mighty religious faith that Wesley proclaimed and for which Christ died.

Miss Sadie A. Hagen, whose recent retirement as assistant superintendent of New England Deaconess Hospital is the occasion for the article appearing on page 52 of this issue, has established her new home at 55 Hale Street, Newton Upper Falls.

Dr. Ralph W. Sockman, minister of Christ Methodist Church, New York City, has recently been elected to the Board of Preachers of Harvard University. This involves his speaking there twice each year. His first 1944 date was Sunday, January 23, and his second will be April 23.

Mrs. Milton S. (Antoinette A.) Lamoreaux, whose death occurred January 17 in Los Angeles, Cal., had been widely known throughout Methodism for her Sunday school institute work under the former Board of Sunday Schools and for her contributions to church school publications. She is survived by her husband, a brother, Dr. William S. Abernethy, minister of Calvary Baptist Church, Washington, D. C., and a sister, Miss Mary E. Abernethy, who is engaged in religious education work in one of the Los Angeles Methodist churches.

Rev. Homer S. Huey has been moved from Hampden and Nealley's Corner, Me., to Limestone and Caswell, also on the Bangor District. His predecessor at Limestone, Rev. E. C. Dartnell, is now pastor at Milo, which was formerly supplied by Rev. W. J. Lowstuter.

Mrs. Frank J. (Grace E.) Hale, who died in West Newton, January 20, after a long illness, was a daughter of the late Rev. Austin F. Herrick of the New England Conference. She was in her eightieth year. Survivors are her husband, a daughter, Mrs. Marjorie Gardner of Newton Center, and a son, Roger Hale of Vanceboro, Me. She also leaves a brother, Rev. Austin H. Herrick of Brockton, a member of the New England Conference for nearly sixty-five years, and two sisters, Mrs. A. D. Locke of Waban and Mrs. A. N. Sederquist of Waitham. The funeral service was held Saturday afternoon in the crematory chapel at Newton Cemetery.

Two missionaries' sons made the headlines last week for their recent exploits as pilots of fighter planes, one in the Southwest Pacific and the other over Germany. In the Pacific, Marine Lieut. Robert M. Hanson, son of Rev. and Mrs. Harry A. Hanson of Newtonville, Mass., Methodist missionaries on furlough from India, shot down five Japanese Zeros before, during, and after a raid on Rabaul. He was already an ace, having previously been credited with downing six planes. During the raid on Oschersleben, Germany, Major James H. Howard, who had been decorated by Generalissimo Chiang Kai-shek for his exploits while a member of the "Flying Tigers" over Burma and China, accounted for a probable total of six enemy planes in thirty minutes. His previous total had been seven. Major Howard is the son of Dr. Harvey Howard, eye specialist, now of St. Louis, Mo., who was a missionary in Canton, China, early in his career and then was called to the Rockefeller Foundation hospital in Peking.

Gertrude Joy Grimm, daughter of Dr. James R. Joy of New York, former editor of *The Christian Advocate,* has been promoted to the rank of lieutenant commander in the WAVES and assigned to special duty in the Department of Personnel, Navy Department, Washington, D. C.

Bishop Francis J. McConnell is to speak at First Methodist Church, Temple Street, Boston, next Sunday, January 30, at 7.30 p.m., in the series on "The World of Tomorrow." His theme is to be "Toward a Christian Economic System."

Mrs. Leopold A. Nies of Townsend, convalescing from her recent accident, is at the home of her sister, Miss Grace Rouse, 1714 West Cannon Street, Fort Worth, Tex., for the winter.

Announcement has been made of the engagement of Miss Beverly-Jean Fairweather, daughter of Rev. and Mrs. E. J. Fairweather of Newton Lower Falls, to Lieut. Myron Allen Shoffner, U. S. A., son of Mr. and Mrs. Charles M. Shoffner of Kittanning, Pa. Miss Fairweather is majoring in art at the College of Practical Arts and Letters of Boston University. Lieutenant Shoffner graduated from Massachusetts Institute of Technology, and is now stationed at Camp Stewart, Ga.

Rev. Tommaso M. Caliandro, pastor of the Italian and Warren Avenue Methodist churches in Portland, Me., has been accepted for the chaplaincy in the Army of the United States. He will report at the Harvard Chaplains' School February 10.

From London came the announcement last week of the death of Rev. Frederick Luke Wiseman, one of British Methodism's Grand Old Men. Dr. Wiseman reached the end of his long career on Sunday, January 16, at his home in London, within two weeks of his eighty-sixth birthday. Ordained to the Wesleyan ministry in 1881, he became a tutor at Didsbury College, and seemed destined by tastes and inclination for a teaching career. In 1887, however, he was appointed to the arduous post of superintendent of the Birmingham Central Mission and minister of the Central Hall. Here he remained for twenty-six years, during which time he was a force to reckon with in the civic life of Birmingham as well as a preacher of great power and persuasiveness. In 1913, he left the Birmingham Mission to take the general secretaryship of the Home Mission Fund Committee of the Wesleyan Church, a post which he held for another period of twenty-six years. More recently he had been the minister of Wesley's Chapel, City Road, London. Dr. Wiseman was twice president of Conference, serving first in 1912 and again in 1933, when he presided at the first session after the union of British Methodism. As president of the National Free Church Council in 1914, he became widely known and esteemed beyond the borders of Methodism. In 1920 he attended the General Conference of the Methodist Episcopal Church in Des Moines, Iowa, as fraternal delegate from the British Wesleyan Church.

Rev. Donald A. Wells, pastor of the Methodist Church at Allston, and Jacob Sleeper Fellow of Boston University School of Theology, has just been appointed to become the Borden Parker Bowne Fellow in Philosophy for the year 1944-45 in the Graduate School of Boston University.

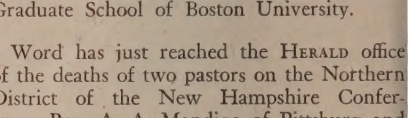
Word has just reached the HERALD office of the deaths of two pastors on the Northern District of the New Hampshire Conference—Rev. A. A. Mandigo of Pittsburg and Rev. F. J. Andrews of Lancaster. Mr. Mandigo died suddenly January 10 at the age of sixty. He leaves a widow, a daughter, Dr. Elisabeth Berry of Randolph, Vt., and a son, Melvin H. Mandigo of Barton, Vt. Mr. Andrews died January 21 in the Lancaster Hospital after an illness of a little more than a week with bronchial pneumonia. He was fifty-nine years old. Surviving him are his widow and one son, Pvt. J. Graham Andrews, who is stationed at Hendrix College, Conway, Ark. The funeral service is being held in Lancaster on Tuesday of this week. Suitable tributes to both these ministers will appear later in the HERALD.

With Our Writers

GEORGE P. HOWARD, evangelist to the cultured classes of Latin America working under the Committee on Cooperation in Latin America.

EMORY STEVENS BUCKE, Hyde Park; minister of the Hyde Park Methodist Church.

W. W. REID and SARAH ELISABETH EVANS, New York City; director and assistant director, respectively, Department of News Service, Board of Missions and Church Extension of The Methodist Church.



Official counts indicate that a total of 43,603 persons attended the twenty-five meetings held in twenty-five different cities, during the week of January 10 to 15, by the bishops of The Methodist Church and their associates in the several boards, in the interests of the Crusade for a New World Order. Everywhere the movement was enthusiastically endorsed, thousands of cards were sent to service men, and other thousands of letters will be sent to Congressmen during the follow-up period. Offerings at these initial meetings (to help defray their expenses) totaled $6504.07.

A Parents' Conference on meeting the needs of the teen-age youth is a contribution of the Atlantic Methodist Church toward remedying the juvenile delinquency situation. Sessions are being held in the fellowship hall of the church the five Sunday evenings in January, with a different speaker for each session, and a forum period at the close of the address. They are nonsectarian, and open to the public. The pastor of the church, Rev. John K. Montgomery, will make the final address of the series

next Sunday evening, when his subject will be "Meeting the Spiritual Opportunities Presented by the Adolescent."

Boston University held its second winter war-time Commencement Saturday afternoon at the Charles Hayden Memorial Building, 685 Commonwealth Avenue, with President Daniel L. Marsh delivering the address. Dr. Marsh's subject was "A Supremely Needed Educative Principle for These Times." Dean Earl B. Marlatt of the School of Theology offered the invocation, and Dean Howard M. LeSourd of the Graduate School pronounced the benediction.

Members of Union Methodist Church, Fall River, stood and sang the Doxology on Sunday, January 16, when the pastor, Rev. Thomas R. Burns, announced that the church was entirely free from debt. More than 600 members have contributed $10,500 since last Easter Sunday. Mr. Clarion Davis was chairman of the committee.

World Service giving of Methodists continued to go up in December as 80 Annual Conference treasurers sent in receipts of $470,384, an increase of $148,170 over December, 1942, to Dr. Orrin W. Auman, treasurer of the General Commission on World Service and Finance. The December remittances brought the total for the first seven months of the fiscal year to $2,272,903, a gain of $352,013, or 18.33 per cent, over last year. The total World Service giving for the June-December period represents a 23.92 per cent advance over the same period of the fiscal year ended May 31, 1942. Twenty-four of the 31 Episcopal Areas showed gains for the month of December, with all Areas in the Northeastern, North Central, and Western Jurisdictions reporting increases. All Annual Conferences in the North Central Jurisdiction, all but one in the Northeastern Jurisdiction, and all but three in the Western Jurisdiction were among the 76 Annual Conferences noting gains.

How One Church Is Doing It

(Continued from page 54)

6. Will start letter-writing on Visitation Week, and have set 1000 letters as a goal from this church.
7. Have printed the two Crusade hymns and pasted them in the hymnal and will use one every Sunday.
8. Will hold our Dedication Week and Consecration Sunday with an offering of Self, Service, and Substance.
9. Will send the picture postcard to all men in the service, and expect to use at least 1000 cards otherwise.

Continuing, Mr. Bell writes:

As you know, we broadcast a radio program of hymns on Tuesday evening, and we will work it into that as well as give it publicity on the Sunday morning we broadcast the entire Sunday morning service. So I think, as far as information, and inspiration, and desire to follow up the Worcester meeting is concerned, our delegation is "going to town." It was truly thrilling to me, personally, but to have it thrill my leaders as well was beyond all expectations.

The program adopted at New London is indicative of what can be done to promote the Crusade in the local church.

Kraft Cheese Company

Lay Leader in Christian Education to Be Honored

James L. Kraft, Chicago industrialist and acting president of the International Council of Religious Education, has been selected by an electoral college of 1000 laymen and laywomen to receive the first national Russell Colgate Distinguished Service Citation for his "outstanding contributions to the advancement of Christian education through personal leadership and influence." Awarded in memory of the late Russell Colgate, president of the International Council until his death in 1941, the citation, in the form of a hand-engraved certificate and a medal, will be presented to Mr. Kraft by Dr. Arlo Ayres Brown, president of Drew University and chairman of the International Council, at a fellowship luncheon in the Stevens Hotel, Chicago, Ill., February 8, during the annual meeting of the Council. Mr. Kraft has held many positions of leadership in religious education, including the superintendency for thirty-four years of the North Shore Baptist Sunday school in Chicago.

The Church Has a Hospital

(Continued from page 52)

was going to talk the matter over with her family: she returned with fifty cents and said that her entire family agreed to this gift and were willing to go without butter for two weeks in order to give it. "That gift and were willing to go without butter Hospital!" said Miss Hagen. Then she told me about a mill-worker's widow who had been given two dollars and fifty cents in gold by her husband's fellow employees: the widow had never been able to find anything that was worthy of that money until she heard about "the work" and the need of a library for the patients. She gave it to "Sister Sadie," and it was the inspiration for the building of a library which now contains more than 1400 volumes. "The church was really and truly going to have a hospital!"

From 1910 to 1913, Miss Hagen was superintendent of the Deaconess Home; in 1913 she opened the Home for Aged Methodist Women at Concord; in 1920 she became superintendent of Palmer Memorial and in 1930 assistant superintendent of the entire Deaconess-Palmer organization. Dr. Shields Warren says of her: "In the days when the first Palmer Memorial was built, there was no other hospital for advanced cancer sufferers in New England. As a result of her skill in caring for patients at the old Palmer Memorial, not only did the new Palmer become possible, but a major step was accomplished in pointing the way toward establishment of the state cancer program and its hospitals."

Now Miss Hagen has retired. Her mood is challenging! The church has a hospital, and she wants the church to keep everlastingly at the task of maintaining "the work." She told me of a conversation she had with one of the bishops, who expressed regret that Methodism had no great church in Boston. "But, Bishop," Miss Hagen said, "Methodism has one of the greatest cathedrals in Boston! That cathedral has three altars: Boston University offering education, Morgan Memorial offering social service, and Deaconess Hospital offering healing. We Methodists have nothing to be ashamed of here. True, there is no great stone building with majestic stained-glass windows—but we have a cathedral that works out its truth!"

Missions Plan for Postwar Service

Foreign Missions Conference

What place will the Christian church have in the world after the war? In what ways will the missionary enterprise have to adjust itself to meet in any adequate manner the needs that will face it in every corner of the earth in the postwar years? How do conditions within the churches, within America, within the so-called "white man's world," help or hinder the growth and spread of Christianity among people of color?

For five days—from January 3 to 7—some five hundred delegates and visitors to the fiftieth annual session of the Foreign Missions Conference of North America met in Chicago, Ill., and considered the many phases of these questions. More than one hundred missionary boards and agencies from the United States and Canada were represented at the gathering. Dr. A. Livingston Warnshuis, former secretary of the International Missionary Council, presided at the meeting; and two of the founders of the conference, Drs. John R. Mott and Robert E. Speer, were honorary co-chairmen.

It was recalled that, when the Foreign Missions Conference was founded half a century ago, only twenty-one different bodies were ready to cooperate; while today there are 102 agencies working through the conference, and there are thousands of enterprises on the foreign fields in which two or more of these agencies are cooperating. One of the founders, and later a chairman of the conference, was Dr. Frank Mason North, long corresponding secretary of the Board of Foreign Missions of the former Methodist Episcopal Church.

Speakers at the conference pointed out that today, even in the midst of war, the Christian church, through its missionary agencies, is finding itself in new fields of service and leadership—as witness the church's unprecedented ministry to suffering millions in Europe, in prison camps, in Occupied and in West China, among the Japanese Americans in the United States, among migrant groups and industrial groups from many nations in America; and even, as a spiritual force, among the people of Japan itself. At the same time, men from every walk of life and from every nation of the earth are saying, "The teachings of Jesus—the things for which the church at its best stands—are the only hope of the world tomorrow, the only hope for a just and lasting peace."

Speaker after speaker portrayed the "new adventures" which the Christian church must be willing to make throughout the world if the needs of people are to be served, and if opportunities for creating a "oneness" of tomorrow's world are to be met. And in making these new approaches and new programs, it was reiterated, denominational plans must be set aside and churches and boards must unite in making a full Christian impact upon the problems arising.

"A unified Christian approach to Russia may swing her into the column of the great Christian nations of the future," said Dr. Ralph E. Diffendorfer. "But our churches must work together as a single body to achieve spiritual leadership there. The same holds in China and India, where vast changes due to modern education and industrialization are in progress. Russia's achievements have profoundly influenced China and India."

In South America and in other Latin lands, it was pointed out by several speakers, "the cause of religious freedom will probably have to be fought all over again." In some of these countries, where the Roman Catholic Church is powerful not only numerically but in influence in the government, some attempts have been made to point to the Protestant missionary effort as tending to hinder the Good Neighbor Policy, and suggestions have been made to the United States Government to "recall" Protestant missionaries from "strictly Catholic lands." Testimony has been accumulating, however, in all these lands to show that the leaders and thinking groups of the southern nations believe the evangelical message a leaven that is healthy and helpful to the people and to the cementing of friendship between the continents.

From China, India, and Africa, especially, there come to the conference appeals for more adequate ministry to the rural peoples, who constitute the vast majority of these populations, and for greatly increasing the ministry of health—especially in those areas that have been affected by famine, by food shortages due to the war, and by malnutrition through war and pestilence. Even in Europe, as Dr. William B. Pugh of Philadelphia, recently returned from a trip around the globe, noted, "postwar feuds and disease are likely to take a ghastly toll of lives."

In the political realm, also, there are problems for the postwar years that will require the help and patience and counseling of Christian and missionary forces for their solution: Will India be given a freedom that will enable her to develop the best in her life and to become one of the great nations of the world—as her population would entitle her to be? Will the idea of "colonies" in Africa and elsewhere be gradually abandoned, so that all peoples can become free and self-directing? Will there be just "terms" made for the losers of the military conflict in Europe and Asia, so that the millions of people of defeated countries may become free and happy and self-sufficient and peace-following? Will small and isolated peoples be free and protected, or must they seek the care of larger nations? And will the goods of the world be so available and so distributed that the needs of men for food and clothing and the necessaries of life will be supplied.

"And over the whole Christian and missionary program hangs the dark cloud of race prejudice," said, in various ways, speakers from America, from Africa, from the Orient. While we carry on these missions in foreign lands, they said, we must also clean our own house: we must do something drastic, and quickly, about race discrimination in the United States.

"What becomes of the integrity of a people who deny, yet practise, a doctrine of their enemies?" said Professor Robert Redfield, University of Chicago anthropologist, in speaking on the race issue. "Can we assume responsibility for the enforcement of justice in Asia when we do not enforce it in Atlanta or Detroit? A people that professes one way of life and acts in another is a people without integrity. We celebrate the

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Bill of Rights as a charter of liberty, and while we celebrate that document we deny some of these rights to fellow citizens because of race." He defined prejudice as a "mental labor-saving device."

W. W. Reid.

Home Missions Council

Determination to prevent America's reversion to selfish prewar isolationism, the alarming increase of race tensions, and the driving need for immediate united Protestant approach to those problems, people, and areas of service thus far unreached by the "old-line churches" were issues of primary concern to the Home Missions Council of North America, in annual session in the Marble Collegiate Church, New York City, January 10 to 12, with Mrs. Norman Vincent Peale, president of the council and wife of the pastor-host, presiding. For the first two days, delegates heard a presentation of trends, existing problems, and possible panaceas. In the final session they considered their practical application.

Repeated emphasis showed that the war has not created new problems so much as it has accelerated "long-range trends in a way that makes a new social integration necessary and calls for the adjustment of religious organizations to the dynamic elements of population," as stated by Dr. Hermann N. Morse, administrative secretary of the Board of National Missions, Presbyterian Church in the U. S. A., and first vice-president of the council, in summarizing the discussion. Advocating a modern form of the church parish idea, Dr. Morse affirmed the need to change our ministry from the "come-and-get-it" conception which has been our birthright, to the conception of "take-and-give-it" to people who, although they may not be "of our kind, belong to the kingdom of God because they belong to the community."

The need for a deepening spiritual life in order to accomplish the task ahead was affirmed by Mrs. Peale in her opening remarks and in the closing address by Miss Alice W. S. Brimson, executive secretary of the Woman's American Baptist Home Mission Society.

"During the period of war emergency, home missions have been jolted out of their complacency and old routines," declared the executive secretaries, Dr. Mark A. Dawber and Miss Edith E. Lowry, presenting their annual report. "We have been obliged to face new problems of population change and adjustment. This has been done on an emergency basis, and, in the case of some of the denominations, with the idea that, when the war is over, we can return to the old routine missionary tasks. This is an erroneous idea; the problems will not be over, but will continue and in many cases become more acute. . . . What we do now in the period of the war emergency will have much to do in setting the norm of the missionary task in the period which follows. . . .

"Freedom from want and freedom from fear are of great significance to the work of home missions. . . . Freedom from want is a prelude to freedom from fear. Fears that haunt the minds of so many people have their roots in lack of economic freedom. The race problem is one of fear. Class conflicts are based upon fear, but the basis of these fears in our modern world is economic insecurity. Unless this problem is solved, there can be little hope for freedom from fear."

"This country has demonstrated the know-how of material things," affirmed Leon Henderson, chairman of the Board of Editors, Research Institute of America, at the opening session. "We have doubled our production of goods and things and services since 1939, with a steady growth in labor production." Unless reconversion to peacetime production is achieved smoothly, however, Mr. Henderson believes that unprecedented unemployment will follow. Describing the two years ahead, beginning in mid-1944, as crucial, Mr. Henderson foresees a decline in work opportunities, increasing insecurity, a bitter conflict in political philosophies, and uncertain economic policy. By 1946, however, Mr. Henderson predicts that a program of real economic recovery, strength, and integrity will be under way. The lack of a fixed policy thus far has led to compromise on individual issues confronting the American people, said the speaker, who fears that a like compromise may also defeat a strong, effective world organization.

A symposium on "Population Changes in War Time" was led by Dr. H. Paul Douglass, one of the secretaries of the Federal Council of the Churches of Christ in America; Dr. Eduard C. Lindeman, professor of social philosophy, New York School of Social Work; and Dr. Niles Carpenter, dean of the School of Social Work, University of Buffalo. These leaders considered, respectively, implications for North America, for the community, and for the home and family.

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ing, the better for the evacuees and the better for the nation," asserted Dillon S. Myer, director of the War Relocation Authority, who says 88 per cent of the Japanese and Japanese Americans now in the centers are loyal to the United States or have agreed to abide by its principles. Relocation in the future will be more difficult because among those 17,000 already relocated are Nisei (American born) who are thoroughly Americanized, who have had little or no previous working experience except under the direction of others, and who have readily adjusted to their new environment; while the 70,000 still in the centers largely constitute an older group, many with family responsibilities, who are accustomed to working for themselves, and whose limited knowledge of English and American ways intimidates them in attempting "life outside."

In a statement which challenged the council to renewed effort not only on behalf of the evacuees but among all minority groups, Mr. Myer said: "We need to be reminded that the things which are taking place in this country today—oppression of minority groups; fostering of belief in superiority of one group over another on the basis of race, or religion, or political faith—we need to be reminded that those are the same things which shocked us when they took place in Nazi Germany. We need to be aroused to the realization that we are fostering or at least permitting at home the things against which we are fighting the costliest war the world has ever seen.

"If the trend continues, it can mean only catastrophe for the principles which we always have held dear—for the composite of privileges, rights, and opportunities which we pridefully call the American way of life. In the educational process which must take place if catastrophe is to be averted, th church can and must play an important part. There is a challenge in the situation to use the influence of the church in th battle against the forces of ill will; in helping the nation to maintain a course marked by justice, tolerance, opportunity—the essence of American democracy—and the foundation stones of the Christian faith."

SARAH ELISABETH EVANS.

Conference Meeting

About 375 women attended the annual meeting of the New England Conference Woman's Society of Christian Service held at Harvard-Epworth Church, Cambridge, Monday, January 17. Mrs. Howard M. LeSourd presided at both morning and afternoon sessions.

Rev. Hobart F. Goewey, pastor of the church, conducted the morning devotions.

The Conference officers gave their annual reports in fifty words with the exception of Miss Anne Brooks, the treasurer, who presented a full report. Her figures showed that the apportionment to the Woman's Division was paid in full and that $2050 of the Birthday Fund money was designated as follows: $1000 to China, India, and North Africa; $500 to camps in Florida; $200 to special work in defense areas; $350 to the Temple Place Service Men's Club in Boston.

The speaker at the morning session was Dr. Norman Vincent Peale, minister of the Marble Collegiate Reformed Church in New York City.

The principal business of the day was the nomination of three women to be candidates for membership on the Board of Managers of the Board of Missions and Church Extension for the next quadrennium, and the election of seven women to be delegates to the Northeastern Jurisdiction Woman's Society of Christian Service, also for the next quadrennium. The three nominees are Mrs. Howard M. LeSourd, Mrs. Howard W. Selby, and Mrs. Joseph E. Davison. The seven elected to the Jurisdiction W. S. C. S. were the president, the vice-president, one other officer, a district president, (a different officer and district president to be chosen each time), Miss Annie G. Bailey, Mrs. F. Nelson Bridgham, and Mrs. Hiram Gibbs.

The afternoon devotions were led by Mrs. W. S. Lane, president of the New Hampshire Conference Woman's Society of Christian Service.

Mrs. Norman Vincent Peale, president of the Home Missions Council of North America, gave an address in the afternoon. In her talk she touched on many points of the Christian Social Relations program.

Miss Bessie A. Hollows, Woman's Division treasurer for China, who recently returned to this country on the "Gripsholm," related many interesting stories of the conditions in war-torn China.

Miss Marjorie L. Needham reported on the student conference held recently in Wooster, Ohio.

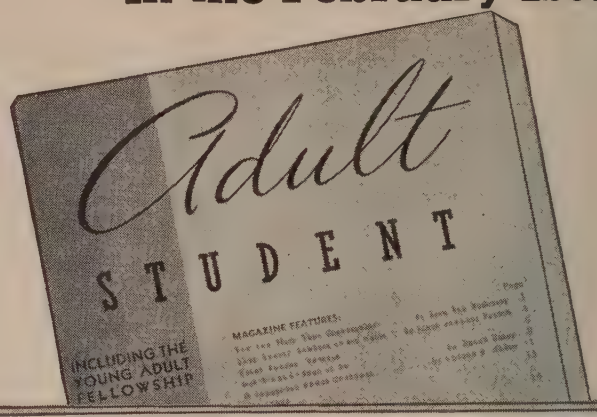
A Chinese luncheon was served to 200 persons in the church vestry.

FLORENCE A. FOSTER, Rec. Sec.

Religious Educators to Confer

The twenty-second annual meeting of the International Council of Religious Education at the Stevens Hotel, Chicago, Ill., February 7 to 12, will bring together nearly 1500 religious education leaders of 42 Prot-

Your *Choice of Lessons* in the February Issue . . . .



1. UNIFORM LESSONS

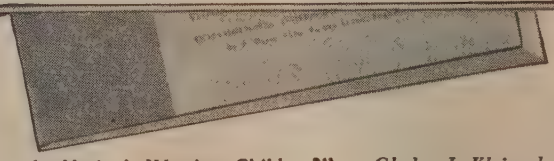
"The Gospel of the Son of God: Studies in Mark" . . . . continues the study of Jesus' deeds described in Mark's vivid account. Montgomery J. Shroyer, professor of biblical theology, Westminster Theological Seminary, Westminster, Md., writes the lesson applications. Text studies by Lyndon B. Phifer; lesson expositions by Edwin Lewis.

Shroyer

Chubb

2. SPECIAL COURSE

"Enlarging the Christian Brotherhood" . . . . a series of lessons defining evangelism, seeking to awaken interest in the evangelistic task of the Church, and pointing out ways of achieving the enlargement of the Christian brotherhood. James S. Chubb, associate secretary, General Commission on Evangelism of The Methodist Church, writes the lesson studies.



Plus . . . .

What's Happening to the Nation's Wartime Children?" . . . . *Gladys J. Kleinschmidt*
Our Little World Grown Up . . . . *Bradford S. Abernethy*
A Decalogue of Disciplines . . . . *Henry Hitt Crane*
A Christian Looks at Race Prejudice . . . . *Paul J. McKnight*

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estant denominations in the United States and Canada to face the problems confronting the church in planning for the postwar world, it has been announced by Dr. Roy G. Ross, general secretary of the council.

Lay and ministerial religious educators from every state and province in Canada will consider the theme, "Christian Education for the Postwar World," in general sessions and seventeen advisory sections. In addition to the 42 Protestant denominations, delegates will represent the 31 state and provincial councils of churches and religious education and the 114 city councils, which are members of the council. The Methodist Church will be represented by 31 official members of the International Council, as well as by other leaders in various fields of religious education work.

Among the ninety speakers who will be on the six-day program are: Dr. William Barrow Pugh, Philadelphia, Pa., chairman of the General Commission on Army and Navy Chaplains and chairman of the National Council of the Service Men's Christian League; Dr. John W. Decker, New York City, secretary of the International Missionary Council; Dr. G. Baez Camargo, Mexico City, Mexico; Dr. Martha W. MacDonald, Washington, D. C., Children's Bureau, United States Department of Labor; Dr. Homer P. Rainey, Austin, Tex., president of the University of Texas, and Dr. Liston Pope, New Haven, Conn., of the Divinity School, Yale University.

In the absence of Lieut. Comdr. Harold E. Stassen, president of the International Council, who is on duty somewhere in the Pacific, James L. Kraft, Chicago industrialist, will serve as acting president.

Mr. Editor

(Continued from page 50)

And we will support the waging of this war. DONALD C. BABCOCK,
Member New Hampshire Conference.
University of New Hampshire, Durham, N. H.

Puzzled

After reading Charles Mitchell's questions several times in your January 5 issue, I am puzzled to know why an intelligent man would ask such questions. When any great movement is being launched, there are always a few who will set up straw men and proceed to fight them in Don Quixote fashion. Christian people are aware that there are forces in our country which would prevent, if they could, the settlement of the war in a way to make possible a just and durable peace. Chiefly these forces are in two groups: the isolationists who would have us withdraw into our shell again after the war exactly as we did twenty-five years ago and thereby permit conditions to develop in the world which would bring on a war in another generation; the imperialists who would make a peace based upon the selfish interests of the United States alone and regardless of the welfare of any other nation. These groups are bringing pressure to bear on the President and Congress. Unless Christian people make their wishes known at once, decisions will be made which will insure another world catastrophe.

Church leaders of all denominations are aware of the situation and are trying to awaken the memberships to the necessity of immediate action.

Our bishops (Mr. Mitchell can draw a red herring across the great issue by calling them some other name) have taken the leadership in The Methodist Church and organized a "Crusade for a New World Order." We expect this of our leaders, as do the memberships of other denominations. It is the influence of millions of Christian men and women throughout the country made known to their political leaders that will determine what kind of peace follows the war and what kind of world our children and their children will live in.

FRANK H. RYDER.
Cobleskill, N. Y.

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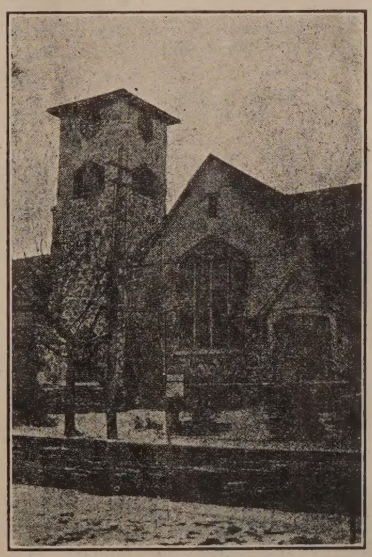
120th Anniversary

Methodist services were first held in Medford in 1822 by Josiah Brackett, a local preacher from Charlestown. The following year a Methodist revival was conducted in Medford and the First Methodist Episcopal Church was organized.



FIRST METHODIST CHURCH, MEDFORD
PRESENT EDIFICE, THIRD IN SOCIETY'S HISTORY

Celebration of the 120th anniversary of the organization of the church was a recent notable occasion in the history of the society. A week was set aside for the special program. On the opening Sunday, the present pastor, Rev. Clarence A. Morrill, who has served the church since 1941, preached at the morning service and a former pastor, Rev. Francis D. Taylor, now district superintendent of Worcester District, in the evening.

The anniversary program and dinner followed on Thursday evening. The pastor acted as master of ceremonies. Three former pastors had places on the program, Rev. H. William Hook offering the invocation, Chaplain D. Harold Hickey representing men and women in the service, and Rev. F. W. Brett pronouncing the benediction. Among others bringing greetings were Rev. Roger F. Etz, speaking for the Ministers' Association; Hon. George L. Callahan, acting mayor of Medford; and Rev. John C. Wingett, district superintendent of Lynn District, in which the church is located. Miss Grace Reynolds read the history of the church. The anniversary address was delivered by Hon. Jarvis Hunt, president of the Massachusetts state senate,

The celebration was brought to a close the following Sunday, Dr. Wingett preaching in the morning and Mrs. Howard M. LeSourd, president of the New England Conference Woman's Society of Christian Service, speaking in the evening.

Mrs. Jessie Gordon was general chairman of the celebration, and the general committee consisted of Mr. Morrill, Mrs. Gordon, Bruce Champion, Morton Fage, Miss Grace Reynolds, Mrs. Nellie Telfer, and Clarence Davis.

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(Reported by the Methodist Commission on Chaplains, 100 Maryland Avenue, N. E., Washington, D. C.)

ARMY

Alonzo Erwin Bailey, Agosta, Ohio
George Hugh Birney, Jr., Hartford, Conn.
Draper Herbert Bishop, Chicago, Ill.
Thomas Floyd Burnside, Collinsville, Ala.
Waldo Lee Dise, Hurlock, Md.
William Peters Fraser, Many, La.
William Hoyt Henderson, Ellenwood, Ga.
Maurice Conrad Holt, Allen, Tex.
Hubert Clyde Jones, Chattanooga, Tenn.
Stanley Earnest Kirkland, Deport, Tex.
Walter James Lewis, Mt. Pleasant, Pa.
Norman Chandos Miller, Lucien, Okla.
James Monroe Moore, Jr., Forsyth, Ga.
Donald Fredric Pevey, Seabrook, Tex.
Edward Walker Prentis, Beaver Dam, Ky.
William Charles Stackhouse, Rembert, S. C.
Walter Thurman Swearingen, Youngstown, Ohio
James Ellsworth Tucker, Ohio, Ill.
George Wesley Turner, Tuscola, Tex.

ARMY PROMOTIONS

First Lieutenant to Captain—John Morris Bailey, Solomon Alexander Bass, Alexander C. Carmichel, John Edwin Collier, Ray Howard Cowen, Lavere Alvin Dodson, Kenneth Mount Engle, John David Erb, Armour Henry Evans, Charles Lee Felty, Arthur Dale Giles, Vernon Myers Goodhand, Durward Thomas Goodwin, Carlos Anderson Gosnell, Winton Harold Halsted, Archie Noel Holt, Garland Evans Hopkins, Cyrus Booker Hutcherson, Clyde Edward Kimball, Robert Campbell Leslie, Jacob William Mast, George Blair McCrary, Merlin William McGladrey, Weldon Bascom Morton, Raymond Eugene Musser, Paul Roger Olinger, John Kern Ormond, James Charles Reichard, Howard Henning Scarborough, George Maurice Schreyer, Meredith Patrick Smith, Julian William Sprinkle, Nelson Alexander Thomas, Rufus Haynes Timberlake, James Adrian Thompson, Erland Johan Wang, Wallace Zona Wiggins.

Captain to Major—Lewis Bernard VanWinkle

Major to Lieutenant Colonel—Willard G. Davis

NAVY

Clifford Henry Colyer, Tremont, Pa.
Edward Johnson Hemphill, Newark, Del.
Ernest Pope Kendall, Lagrange, Ga.
Robert Glenn Massengale, Decatur, Miss.
William Nelson Mertz, Bay Port, Mich.
Paul Samuel Sanders, Columbus, Ga.
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Church Register

HERALD CALENDAR

Puerto Rico Conference, San Juan, Bishop E. G. Richardson, February 2
Seminars on Alcohol Problem
Trinity Church, Springfield, February 7
Wesley Church, Worcester, February 8
Copley Church, Boston February 9
Hawaii Mission, Honolulu, Bishop J. C. Baker, February 9
Race Relations Sunday, February 13
Methodist Committee for Overseas Relief, Chicago, Ill. February 14, 15
Board of Education, Chicago, Ill., February 15-17
National Association of Methodist Hospitals and Homes, Claypool Hotel, Indianapolis, Ind., February 18-20
Laymen's Day, February 20
United Church Canvass, February 20-March 12
General Conference Commission on Central Conferences, La Salle Hotel, Chicago, Ill., February 24, 25
Week of Dedication, February 27-March 5
Crusade for a New World Order, Day of Consecration, March 26
Associated Church Press, Annual Meeting, Stevens Hotel, Chicago, Ill., April 18-20

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held Tuesday, February 1, at 2 p.m., in the ladies' parlor of Copley Church, corner of Newbury and Exeter streets, Boston. Rev. John L. Ivey of First Church, Dorchester, will be in charge of the devotional period. Business session to follow. Pourers at social tea will be Mrs. Dudley A. Duhy, president of the Woman's Society of Christian Service of First Church, Dorchester, and Mrs. Homer W. LeSourd. Executive board meeting at 1 p.m.

MRS. HOWARD S. WORCESTER, Cor. Sec.

NEW ENGLAND METHODIST HISTORICAL SOCIETY—The annual meeting will take place Monday, January 31, at 10.30 a.m., in Wesleyan Hall, 581 Boylston Street, Boston. Speaker, Dr. John C. Ferguson, who returned from China on the "Gripsholm." Meeting open to the public.

BOOKS FOR SERVICE MEN—The armed forces and the Merchant Marine need books, the Massachusetts Victory Book Committee reports. All types of books, in good condition, are welcome. Biographies, travel, science, religion, and fiction, including mysteries, Westerns, and comics, are in demand. The Massachusetts Committee has set its minimum goal at 250,000 volumes. Persons having books to give are requested to leave them at their local Public Library or at the nearest Information Center of the Massachusetts Committee on Public Safety or to mail to the Massachusetts Victory Book Committee, 13 Commonwealth Avenue, Boston, Mass., a postcard advising how many books they can send.

UNITED CHURCH CANVASS—The second part of the United Church Canvass will be held February 20 to March 12. Sample literature may be secured by writing to United Church Canvass, 297 Fourth Avenue, New York 10, N. Y.

BOOKS JUST RECEIVED

★

Refugees Who Wrote Scripture. Know Your Bible Series. Study Number Four. By Roy L. Smith. Abingdon-Cokesbury Press: New York, Nashville. Price, 25 cents.

A Certain Blind Man. And Other Essays on the American Mood. By Robert E. Fitch. Charles Scribner's Sons: New York. Price, $2.

Sunday Night Services Can Be Successful. By Eugene Dinsmore Dolloff, S. T. D. Fleming H. Revell Company: New York. Price, $1.50.

Contemporary Thinking About Jesus. An Anthology. Compiled by Thomas S. Kepler, S. T. B., Ph. D., D. D. Abingdon-Cokesbury Press: New York, Nashville. Price, $3.50.

Forty Gospel Hymn Stories. By George W. Sanville. The Rodeheaver-Hall Mack Co.: Winona Lake, Indiana.

Before Making Important Decisions. By Roger W. Babson. J. B. Lippincott Co.: Philadelphia, New York. Price, $1.

Miscellaneous Advertisements

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THE *Forgotten* WORSHIPPER

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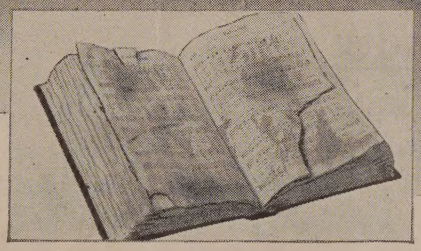
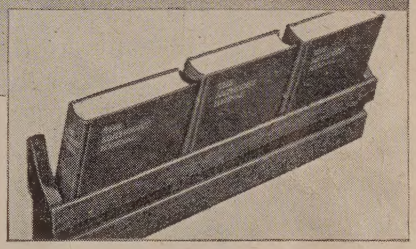
Are your hymnals whole—no ragged covers, no missing sheets? Uncared-for songbooks often help create an uncaring membership. Replace every worn, torn hymnal in your church and church school with a fresh new copy—there was never a Lenten season when the congregation would appreciate it more.



Are your hymnals readable—no torn pages, no smudged-out lines? When there's so much beauty in the words, the music alone is not enough—unreadable spots in just two or three popular hymns may make a whole service disappointing to the singer. Check your songbooks—page by page.



Are the songbooks you use complete—do they contain enough of the *great* hymns of the church? Above all else, *The Methodist Hymnal* gives you this—among its 564 hymns are the most inspired works of the immortal poets and composers. Can your services attain full beauty with less?

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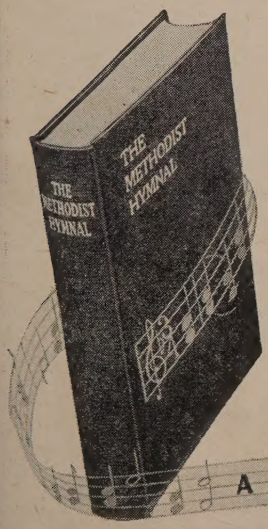

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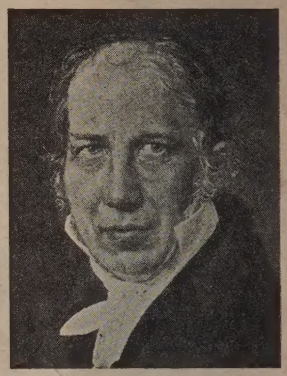

The aim of education is "to form a man who, nourished at the motherly breast of Nature, can preserve the deep feeling for all that is great and beautiful, without sinking into discontented inactivity on seeing reality so far below those bright ideals and even below what it could be in spite of its finite limitations."

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For the past several weeks, we have recorded here the names of certain distinguished professors of Boston University as typical of the great faculties of the past. If you will re-read these names, you will recognize the accuracy of this statement.

It is the calm judgment of competent critics that the faculty of today, as a whole, is superior to the faculty of any former period in the history of the University. To single out some of the living for special mention might be regarded as invidious; but it would not be difficult to match every great name of the past with an equally great name of the present.

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